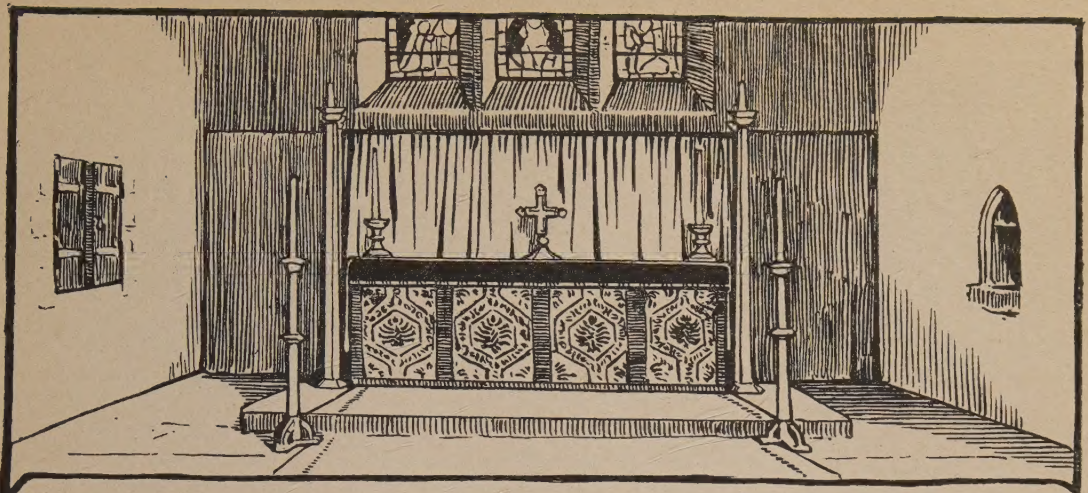

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Summer, 1930.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

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SUMMER, 1930. **Vol. 3, No. 9.**

EDITORIAL.

The Festival of English Church Art which is to be held at Westminster, June 16th—July 2nd, will be an event of outstanding interest to all members of the Anglican Society, and we are sure it will receive their hearty support.

One of the objects of our Society is concerned simply with Art as an adjunct of worship because we are convinced that the appeal of beauty is a spiritual appeal and by it the soul is helped to enter into the Holy of Holies. To believe otherwise is to fail to understand the principle of the Incarnation.

At this Festival churchpeople will be enabled to see " a living demonstration of all that is best in the Art of to-day " used in the service of Christ. It will be a demonstration, too, that Anglican Church art is a living reality, its music, its architecture and Church arrangement and its ceremonial; and that the " English Use " is not a dead thing from the British Museum, but the beautiful garment of the English Liturgy having an immediate and direct appeal to our people.

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The steady growth of the " English Use " in our Cathedrals is a great cause of thankfulness. There are few Cathedrals without at least one " English Altar " and the lead that Chester has given with its Choral Eucharist is being taken up by others. Chichester has now been presented with a complete set of vestments and we may be assured that under the present Dean it will become a splendid example of the full Catholic worship and devotion that is also genuinely Anglican.

The enthusiasm shown at the recent Southwark Diocesan Festival is another cause for thankfulness ; and it is a happy sign that on such an occasion the Choral Eucharist should have been celebrated by the bishop in cope and mitre, the deacon and sub-deacon in their appropriate vestments and the servers in apparelled albs and amices. The coloured and gilded reredos and the riddel-posts and angels of the high altar are most dignified and impressive, and the Cathedral is now a worthy example of the Anglican Catholic tradition. Of the many who laboured to make Southwark what it is now the late Bishop Samuel Mumford Taylor deserves special mention. It is not inappropriate therefore that we should print in this issue a few words about him written by his friend Canon Richards.

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With the steady development of the " English Use " in our Cathedrals it is unfortunate that the Anglo-Catholic party should cling to a Romanised usage. The open-air High Mass at Stamford Bridge will, we suppose, be deliberately modelled on the Roman Rite (as far as it can be) and because of this the Roman Catholics and the non-Church folk, as well as the majority of their fellow Churchmen, will regard the whole affair as a stunt in imitation of the Roman Catholics (*e.g.*, at Dublin last year) instead of the glorious united act of Common Worship of the Church which it is intended to be.

———

Eleven hundred priests have signed a Solemn Remonstrance to the Bishops. The only importance of this is perhaps that it registers a widespread discontent and a sense of injustice among the clergy ; for the remonstrance itself is unlikely to achieve anything. Frankly we object to the tone of it ; it has no dignity, no noble self-restraint ; and can it truly be claimed that it is called for at the present juncture ? Does anybody really believe that the whole episcopate is united in an anti-Catholic policy ? At the most it is a few individual bishops who show no sympathy and a certain number who are perhaps one-sided in their charge of disloyalty to the Book of Common Prayer. But who, remembering the real persecutions of last century, can possibly dare now to talk of *the limit of endurance* ? What would those who had suffered so much without any solemn remonstrance say to this document ?

It is the Bishop's policy as to " Reser-

vation" that has caused this document to be written. We wish that those who drew it up had limited themselves to this single point. Here it can be maintained that they have a legitimate grievance, though we deny that any Catholic principle can be made the grounds for demanding the perpetual reservation of the Blessed Sacrament.

We intend to print a series of illustrated descriptive articles of Churches well furnished and arranged, as examples of the treatment most suited for common worship in accordance with the Book of Common Prayer, and also as examples of how best to bring out the architectural beauties of the buildings themselves. We begin, however, with an example of a Church in which certain features of the Mediaeval arrangement are unusually well preserved. We shall follow this by descriptions of modern work on similar lines.

We print in this issue an article by Canon W. H. W. Williams on the Church Schools. It is intended principally as a challenge. It is most unfortunate that Church Schools should have become a "controversial issue," for whatever policy the Government may adopt, some section of the country will feel a sense of injustice. If we could forget all the old bitternesses and clichés, a settlement would be easy. Surely the government grant is to enable *children* to receive education, not to encourage any particular school; and whatever school a child may go to, he ought to be allowed to benefit. However, though such reasoning is clear to us, it is not so to a large section of people. We must therefore accept the situation for the moment, and this Challenge is put forward to encourage Churchpeople not to lose patience. If the Church schools are a gift to the nation, the time will come when they will receive their rightful recognition.

THE CHAIRMAN'S NOTES.

I cannot begin my notes otherwise than by reference to the grievous loss sustained by the Church of England and the Anglican Communion generally in the death of Archbishop Lord Davidson.

It would be an impossible task to estimate with truth the value of his life and ministry. By his utter sincerity, his deep humility, his fearless honesty, combined with a knowledge of affairs well-nigh unequalled, he guided the Church over which he was called to preside through twenty-five years of doubt and difficulty.

Future histories will assuredly record that of all the successors of St. Augustine, there were few, if any, who rendered such conspicuous service to Church and State as Randall Thomas Davidson.

May he rest in peace.

It is unnecessary for me to lay emphasis upon the importance of the Lambeth Conference shortly to be opened. The subjects for consideration affect vitally the welfare not only of the Anglican Communion but of Christianity throughout the world.

It is therefore a primary duty of every member of this Society, as, indeed, of every Churchman, to pray that in all their deliberations the Bishops may be guided by the Holy Spirit.

Another event of real importance in which we may all take part is the Festival of English Church Art to be held at Westminster from June 16th to July 2nd.

The Committee responsible for the arrangements of the Festival is a sufficient guarantee of its success, and we may hope that no member of our Society who can possibly attend will fail to do so.

Every department of Church Art is to be represented and each will be in the hands of an expert. The influence of such a Festival as this must be incalculable if it is properly supported.

Arrangements for our Annual General Meeting are now well in hand, the dates appointed being October 14—16.

By the kindness of the Rev. N. B. Page we are again to have the privilege of holding our services at St. John's, Red Lion Square.

We are already fortunate in having promises to preach or speak from the Rev. E. J. Bicknell, D.D.; the Rev. Jocelyn Perkins, D.C.L.; and Canon J. F. Lovel Southam.

H. Adeane Byard.

RANDALL THOMAS, ARCHBISHOP OF CANTERBURY.

Archbishop Davidson occupied the Chair of St. Augustine for a longer period than any of his predecessors since Warham. But the length of his archiepiscopate was less remarkable than the immense change in the position of the See of Canterbury which marked it. Until Tait, no modern Archbishop of Canterbury had been anything more than the chief bishop of a national Church. It was in Tait's time that Canterbury began to be looked upon as the centre of the world-wide Anglican Communion, in consequence of the Lambeth Conferences, which had been started, as an experiment, by his predecessor Longley, and also began to have a prominent position in the wider world of Christendom. This process was continued by Benson, who, by sending the Archbishop's Mission to help the Assyrian Church, and by appointing Bishop Blyth to Jerusalem, laid the foundation of the policy which our Communion has ever since pursued towards the Eastern Churches. Archbishop Davidson, with greater resources and a longer period in which to use them, carried on the work of his predecessors. It is a sign of his greatness that, belonging as he did to the school of thought which emphasizes the connexion of the English Church with the Nation and the State, he should have done so much to make his See of service to Christendom as a whole. Canterbury is not, and never can be, a patriarchate, for it has no jurisdiction outside its own province and certain missionary and regionary dioceses. The actual jurisdiction of Canterbury was diminished under Archbishop Davidson; the Welsh dioceses were removed from it, and just at the end the way was prepared for the abolition of the nominal jurisdiction which the Archbishop possessed over India. But though his jurisdiction was diminished, the influence which he possessed was almost unlimited. It was under him that the Consultative Committee was formed, which settled (not wholly in a satisfactory manner, perhaps) the Kikuyu question which at one time threatened to break up the Anglican Communion. It was under him that the native episcopate in India, China, and Japan was started. There was no corner of the Anglican Communion anywhere about whose affairs he was not fully informed, and where his advice was not sought in every difficulty.

Still more striking was the international position which he won for himself and his see. I can only give a few instances of it here. His name was a name to conjure with throughout the Eastern Churches. It was he whose protest saved the Patriarch Tikhon from death. It was he who received the exiled Serb theological students during the war, and sanctioned their training in English theological colleges. It was he who welcomed the Patriarchs of Alexandria and Jerusalem to Westminster Abbey at the Commemoration of the Nicene Council in 1925, an event entirely without precedent. It was he who took the responsibility for the education of the young Patriarch of the East at St. Augustine's, Canterbury. It was he who was invited to preach the first sermon to the League of Nations in Geneva Cathedral. All the great movements for bringing the divided disciples of Christ together have had his hearty approval. Though the importance of the Malines Conversations has been greatly exaggerated, both by supporters and by opponents, the sanction which he gave to them was an act of high moral courage. The confidence which was given to him by those outside his own Communion is shown by a remarkable incident. When the question of changing the date of Easter came before the League of Nations, a committee was appointed to discuss the matter from the ecclesiastical standpoint. This committee consisted of three members: one nominated by the Pope, one by the Oecumenical Patriarch, and one by the Archbishop of Canterbury. Not merely the Anglican Churches, but the Protestant world as well was willing to entrust its interests, in this matter, to the Archbishop.

Thus, through Archbishop Davidson's wisdom and love, the Primate of All England became, not "alterius orbis Papa" (the compliment paid to St. Anselm by Pope Urban II), but something much better: the adviser and the support of all Christians everywhere, especially those in distress or persecution. This is the ideal position for a great prelate: if Popes and Patriarchs had always made this their object, and no more, there might never have been any schisms. Archbishop Davidson never sought to increase the power of his see or the extent of its jurisdiction (as we have seen, the latter was actually diminished), he was only anxious to serve all Christendom to the utmost of his power, and thereby he set an example, not only to his successors but to all who shall hereafter hold high office in the Catholic Church: "He that will be greatest among you, let him be your servant."

C. B. Moss.

THE BIRMINGHAM CASE.

There are a great many people who are not in sympathy with the Bishop of Birmingham but who, nevertheless, regret that the patrons of a benefice, including among their number a diocesan bishop, should go to law with him.

"It doesn't sound well," they say. "It only gives the world another occasion to sneer when bishop goes to law with bishop. Far better to make the best of a bad job and keep out of the public courts." Every one agrees that in personal disputes it is our duty to take wrong, but when principles are at stake test cases must be brought—not to secure personal victory—but to safeguard the future. In this case principles vital for the well-being of the Church are at issue.

Putting aside the complexities of the situation in Birmingham, the simple issue is this—May a bishop demand as a condition of admission to a benefice a pledge that a priest will or will not do certain things? Does the Law allow a bishop to exact more than what the law requires for admission to a benefice? It is clear that if a bishop may exact pledges and conditions of which he is the sole arbiter of their legitimacy—however well-intentioned he may be—a door is open to a grave evil.

Recent Church legislation has been in the direction of limiting the arbitrary powers of the parish priest—this new method would increase the power of the episcopate to almost despotic rule, and override "the lawful discretion of the clergy in their theological teaching in the cure of their parishes and in the ordering of their services." An increase in the power of the episcopate would have a serious effect upon the Reunion of Christendom, which in a large measure depends upon the gradual restoration of an episcopate, which is less personal in its discretion and more constitutional in its action. Is there any other way of vindicating the liberty of the Church and of protecting the parish and the parish priest than by appealing to a Court which has for centuries been recognised by the Church as having legitimate authority in the matter?

It is important to remember what the case really is. Mr. Simonds is not a "rebel"; he does not belong to the diocese of Birmingham. Nor has he ever given grounds to suppose that he will not "truly perform the vow and promises made." But Mr. Simonds refuses to go beyond what the Law demands of him as a condition of admission to a benefice. On this score, and this score alone, the Bishop declares him "not to be a fit person to institute." Is it just to leave Mr. Simonds under this ecclesiastical stigma? Would not every reasonable person desire the question to be tested in a friendly spirit? If such a refusal renders a priest unfit for a benefice, it renders an assistant priest unfit for a license and can be applied to licenses for a public preacher in the diocese. It has happened that an organising secretary of a Church society has been licensed in several midland dioceses and refused a license in Birmingham without trial or interview. Most people shrink from the Law and so in this case as in another the Bishop has had his way. Having gone so far, is there any reason for not going further?

Dr. Barnes, unlike most people, has come out of the recent eucharistic discussions with no further understanding and appreciation of the other side. In spite of all that has been said and done he is emphatic that the Doctrine of the Real Presence is a false doctrine and not allowed within the comprehension of the Church of England. He may feel it his conscientious duty to exact a written undertaking from every priest nominated to a benefice or a curacy, that he will not teach this doctrine and he may persuade himself that he is only asking "obedience in things lawful and honest."

There is enough justification then for the action of the Patrons in bringing a test case and they have taken it "in accordance with the Canon Law and Civil Law by the procedure which has been known for hundreds of years as 'Quare impedit'." Dr. Barnes refused to appear in the proceedings "in view of the fact that the issue is not really a legal one at all, but a moral and spiritual one and the law is not in doubt."

This raises another issue which had best be left until the authorities concerned have made their decision. S. A. KING.

RELIGION AND THE STATE'S EDUCATIONAL PROPOSALS.

By the Rev. Canon W. H. W. Williams, Rector of Hemsworth.

Since 1870 there have been in England two types of Schools in which the children of England have been educated, (*a*) Schools wholly under "public" control, built and

maintained by public funds, and (*b*) Denominational Schools, built and maintained by the voluntary gifts of Churches, and subject to the joint control of the State and the subscribing Churches.

Which type of School produces the better results? Surely at the end of sixty years those who watch for England are in a position to pass judgment.

If the State-controlled Schools produce the best citizens, the Denominational Schools should be abolished; and if the Denominational Schools produce no better results than the State-controlled Schools, they may as well disappear. But if, on the other hand, Denominational Schools are found to produce the better results, then the Authorities ought to foster, preserve and multiply them. "By their fruits ye shall know them."

But comparisons are found to be odious, so odious in this case, that the watchers for the State have shrunk from publishing any verdict. Nevertheless, there are signs that our educationists are profoundly dissatisfied with the results produced by State-provided Schools and State-provided forms of religious instruction. There are signs that they are aware that the Denominational Schools, starved for funds and incomparably worse housed than the State Schools, nevertheless produce the best citizens, the most patriotic and the most Christian.

So it has come to pass that our Statesmen, in reorganising the education of English Childhood, are proposing to pay more attention to religion in the State Schools. They are seeking in some respects to copy the Denominational Schools by laying more stress upon the teaching of religion, taking more pains over the syllabus of religious instruction and even giving certain meagre facilities for definite denominational instruction "off" the school premises. Moreover, they propose, on certain conditions, to pay out of public funds to the Trustees of Denominational Schools the cost of the large structural additions which the raising of the school age and the adoption of the "Hadow" report require.

But we of the Church of England, who have made gruelling sacrifices for the maintenance of our Schools, do not shrink from making comparisons,—we challenge comparisons. We claim that the Church Schools are England's most valuable educational asset—by far. They are a gift to the Nation which has cost the Churches hundreds of millions of pounds. But they have been worth the sacrifice. They produce England's best citizens. The Nation cannot afford to part with one of them or to let any of them lose their peculiar quality.

These claims ought to be impartially examined and checked by those who would find the right solution to our educational problems, the solution that will meet England's need. Those who think for England desire the nation to be a Christian nation. They deplore the irreligion of the masses. They must decide which type of School has best preserved what is left of religion in the masses; they must decide which type of School is best calculated to bring the nation back to practical Christianity.

We believe that no one who is not blinded by prejudice has any doubts about the answer to these questions. The Schools which have been most effectual in producing English men and women who fear, worship and serve God, are the Denominational Schools.

We are driven to the conclusion that English Statesmen chose a wrong path in 1870. Up to that time very nearly all schools were denominational. (For the Church took thought for the education of the poor long before the State concerned itself in the matter). The State ought not at that date to have begun building schools of its own. It ought to have made it possible for the Churches to build Denominational Schools to meet the needs of all classes in all districts and put them under strict supervision and control for all secular purposes as the Church Schools are to-day.

But this wiser course was not chosen. England "broke out" into a rash of "Board" Schools. And the Church Schools were starved for money, forced to compete with these "undenominational" schools, built, regardless of expense, at the cost of ratepayers (many of whom, if not most of whom, would rather that their rates went to pay for the building of a "Church" School); they were frowned at and discouraged by bureaucrats and were (and still are) a constant and crushing burden upon clergy and devout laity alike. Such has been the nation's gratitude to those who first gave the light of knowledge to the poor, and those who still produce the nation's best citizens.

But we must face the situation as it is without repining. We should note with

gratitude that Statesmen have changed for the better their attitude regarding religious education. They cannot openly repent; open penance would only provoke a storm to no purpose. All they can do is to retrace their steps tactfully and imperceptibly and call the process "progress."

We must examine their new proposals with quick sympathy and even thankfulness and with a readiness to accept all that will not tend to destroy the value of our schools.

We are mainly concerned with two sets of proposals in the Government's new scheme. The first set is that which is designed to secure more definite and effective teaching of the Christian Religion in "Council" Schools. All of this we accept with gratitude. It is a step in the right direction and we may reasonably hope that it will be followed by many other like steps.

Many further steps will be necessary if these provisions for more thorough religious instruction are to produce any but most disappointing results. Bible lessons, even when given by conscientious and painstaking teachers, are not the lessons first needed in childhood. To us Church people it is extremely significant that in the Charge given at the end of the Baptismal Office parents and godparents are told what to teach their children and the Bible is not mentioned from beginning to end. Of course not. The Bible is the Word of God and has been likened to seed which must be sown upon prepared ground or it will bear no fruit. The books of the New Testament —every word of them—were written to and for people who were already Christians in belief and practice. What children must be taught first are the truths, habits and customs which had been mastered by Christians before the books of the New Testament were written for them—precisely the denominational verities which at present may not be taught in "Council" Schools. But a first step in the right direction has been proposed.

The second set of proposals is that which deals with our "Church" Schools, the Trustees of which are faced suddenly with the impossible task of providing buildings for the advanced education of children from eleven to fifteen years of age.

The Government's proposal is (in brief) that the State should offer to bear the cost if the Trustees (Managers) will surrender their right to appoint the teachers.

With almost infinite regret we have to reply "we cannot accept this suggestion." It is based upon a complete fallacy. It is based upon the fallacy that what makes the value of a Denominational School, is the syllabus of religious lessons given therein: whereas the truth is that it is the teacher rather than the syllabus that produces the desired results. "Give me the post of teacher and I won't care two straws what syllabus of lessons you supply me with." What the children need is a teacher who will, by constant example as well as by precept, train them in religious ways and habits. No syllabus ever led a child to Christ; it is done by his teacher, often by his Mother, who is a teacher that uses no syllabus at all.

If we surrender the appointment of teachers, we surrender the Schools; they are no longer worth to us the cost of maintenance. The State's suggestion, "We will pay the cost of enlarging your school if you will let us choose the teachers," is as though a man should say "I will double your bank balance if you will let me sign all the cheques upon it."

Neither let us be deceived by the offer of a right of protest if a head teacher of another religious persuasion were suggested for a "Church" School. The danger is not that the "County" would appoint a sincere Baptist or Roman Catholic as head teacher of a Church of England School—or vice versa. The danger (amounting to a certainty) would be the appointment of a merely nominal Churchman against whom no effectual protest could be made. Anybody who knows anything of the religious training of the young, knows full well that a merely nominal Churchman, who is not seen by his pupils at Church and Sacrament on Sundays, is a deadly enemy to the growth of the children's practical religion and churchmanship; whereas a teacher who is a really sincere and practising member of another denomination is not an enemy at all. With great regret we have to say that this proposal as it stands at present in the Government's "White Paper" is wholly unacceptable.

We know the answer that will be made to us—"No public money without public control." That is an idiotic saying: why does it delude so many people? "No Church money without Church control" is the right retort, answering the fool according to his folly. It is arguable (but no more than arguable) that if the State provides some of the money, it should exercise some control.

As a matter of fact, in "Church" Schools the State has almost complete control. The Church (which has contributed enormously to the cost) only exercises that bare minimum of the control sufficient to preserve the religious character of her Schools.

Herein lies the difficulty of finding an amendment to the Government's proposals which would render them tolerable to the Guardians of the Nation's most valuable educational asset—the Church Schools. The British people, deafened and stupified by the silly slogan "Public control for public money," demand that the Church shall surrender something in return for the money the State is willing to spend on her Schools. It is quite irrational. It is as though a man were to say to his most successful gardener—"If I supply you with a new spade to dig my garden with, what will you surrender to me in return?" The Guardians of Church Schools have nothing to surrender except what would destroy their peculiar value to the State. The gardener has no reply to make but—"Shall I cut off my right hand and give it to you in return for the spade?"

Nevertheless we trust that those who speak for the Church will search diligently to find some concession which will satisfy popular prejudice without fatal injury to the Schools. It is possible that an acceptable compromise might be found in an offer by the State to meet the present emergency, by paying half the cost of the structural additions to our Schools which are suddenly demanded, leaving the Church to find the other half, and at the same time preserving the Church's right to appoint teachers. Another possible suggestion is that the State should pay the cost of the additions and the Church surrender the appointment of all save the head teachers of the Schools.

The situation is not one that justifies despondency. The State is "coming round"; it is no longer hostile to Church Schools; it is at least beginning to appreciate them. Patience and reasonableness combined with firmness on the part of those who speak for the Church, is likely to complete the conversion of the Statesmen.

One further reflection may assist the British public to consent to a solution which will preserve the definite character of our Schools. It is this—The Roman Catholics (all honour to them) will never give up their Schools or their control of them. Whether with or without State-assistance, the Roman Catholic Schools in this land will be maintained and multiplied. If the Church of England fails to maintain its Church of England Schools and its control of them, then it will come to pass that the Roman Catholic Religion will be the only sort of religion effectively and definitely taught in the free schools of this country.

BEESTON next MILEHAM, NORFOLK.

The Parish Church of St. Mary. By F. E. Howard.

Beeston next Mileham is about four miles west of East Dereham. Its beautiful church is very little known. In the "Little Guide to Norfolk" it is actually relegated to a list of "Churches of Minor Interest" at the end of the book, with the brief comment, "Note the screens." Nevertheless, the actual building is admirable, and very few English churches have retained their mediaeval arrangement in so unaltered a state.

The plan consists of an unaisled chancel, unfortunately very short, an aisled and clerestoried nave of four bays, a west tower, flanked by a continuation of the aisles, and a north porch. Like most Norfolk churches it is faced with flint and plastered internally. The roofs of the aisles are leaded, while those of nave and chancel, now slated, were probably once covered with that material, or possibly with reed thatch. The rebuilt timber spire is shingled.

The shortness of the chancel suggests that it is built on the foundations of a Norman predecessor, and probably the nave also follows the dimensions of the twelfth century church, fragments of which are built into the nave aisles. The lower stages of the tower are of the late thirteenth century. In the fourteenth century the chancel was rebuilt and aisles added to the nave, overlapping the west tower, while the nave received a low clerestory with circular windows set over the pillars of the arcade.

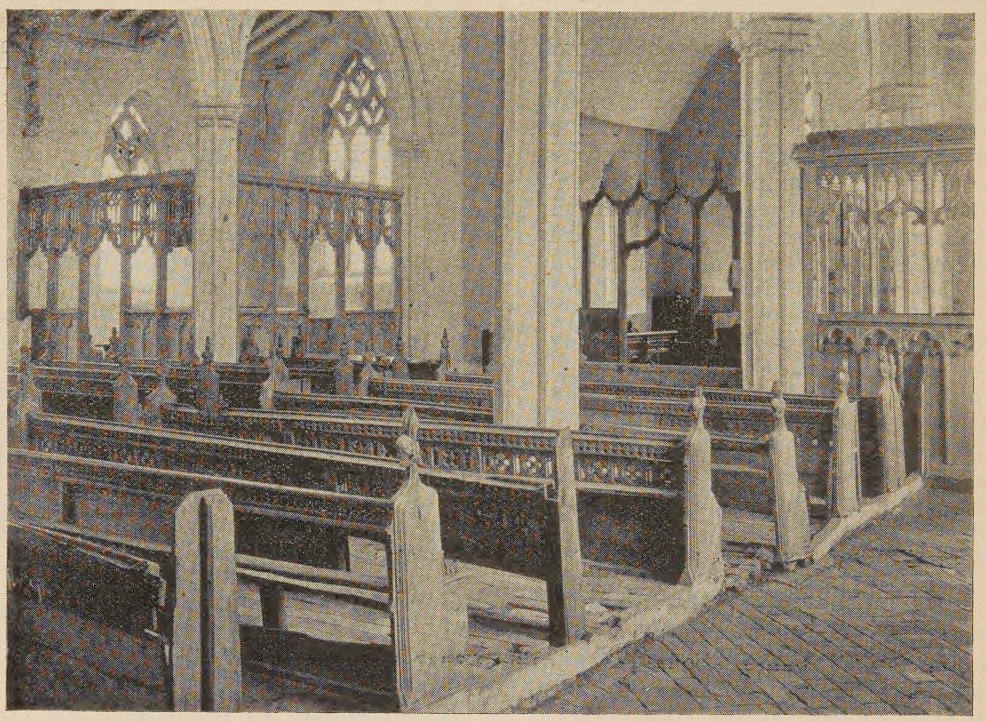
A porch was built on the north side. All this work is probably of about 1330. It is evidently due to the same master mason as the fine church of Great Walsingham, which has lost its chancel but retains its clerestory unaltered and a coeval tower. The two churches ought to be studied and compared.

In the fifteenth century the clerestory was raised and three-light windows inserted

over the arches, the former windows being blocked. The tower also received an additional stage. The roofs of nave and north aisle are of the fifteenth century, that of the chancel may be of the seventeenth, while that of the south aisle has been meanly reconstructed in deal in the nineteenth.

Though the fabric has been much neglected in past years and many of its features have been grievously mutilated, there is very little jarring modern work,

The nave appears very spacious, for the seating, beautiful fifteenth century benches with carved and pierced backs, and shaped ends with carved finials and elbows, is low, and the central passage is very wide. There are also wide passages in the aisles, next to the walls, for there are only two blocks of seating. A good area is left between the eastern benches and the screen, and there are no seats in the western bay of nave or aisles.



and the whole effect of the interior is perfectly beautiful. There is no modern stained glass to mar this loveliness or to introduce a false note of glaring or dingy colour or sentimental religiosity. Most of the windows are glazed with the old crown glass, almost, but not quite, transparent, while some of the beautiful window traceries retain a little of their original coloured glazing. The walls still retain their old plaster of uneven texture, showing traces of former wall paintings, and the floors, though irregular, are far more beautiful with their paving of the local cream coloured tile, known as Pamments, and more recent portions of white brick than the neatest of red tile pavings, which the Victorians would have considered so superior.

The very simple fourteenth century font on an ancient octagonal platform, raising it a couple of feet above the floor, has a fifteenth century wood cover, a tall octagonal pyramid with crockets running up the angles. It stands on the axis of the nave, well away from the west wall, and the blocks of seating are splayed to allow an ample passage around it.

The eastern bays of each aisle are enclosed by fine parclose screens. That on the north is said to have been the chapel of our Lady, while that on the south was dedicated to St. John. This south parclose is rather simpler and of rather earlier date than that of the Lady Chapel, which is very elaborate in tracery and carving. Unfortunately the altars have disappeared

and no attempt has been made to make good their loss, but their piscinae remain, and both chapels have remains of their returned stalls, those on the north particularly well preserved; these are of exceptional interest, for very few examples have survived. The pulpit is a small and simple work of the seventeenth century, standing on the south side of the chancel arch. On the north side is one of the few eyesores in this church, an ugly modern reading desk.

The chancel screen has been much mutilated by the removal not only of the rood and rood-loft, but also of its head beam, but it is splendid work of the late fifteenth century, still retaining its old colour decoration, including a series of saints with landscape back grounds on the lower panels. These have been horribly defaced. A visit to Attleborough* will give some idea of its appearance when it still retained its loft, and one must also replace in imagination the rood and attendant figures.

Beyond the screen there is nothing beautiful. The church once possessed late sixteenth century stalls, as is recorded on a painted panel still preserved in the church, but the present stalls are of the worst modern work and material. Nor, when I last saw the church, was the altar in any way worthy of its surroundings, still less of its sacred use. It was very small and mean and swathed in a dust sheet during the week. But one of the modern chancel fittings deserves a little faint praise. The small organ was of reasonable size and good proportions and was capable of being made quite attractive with a little judicious decoration in colour.

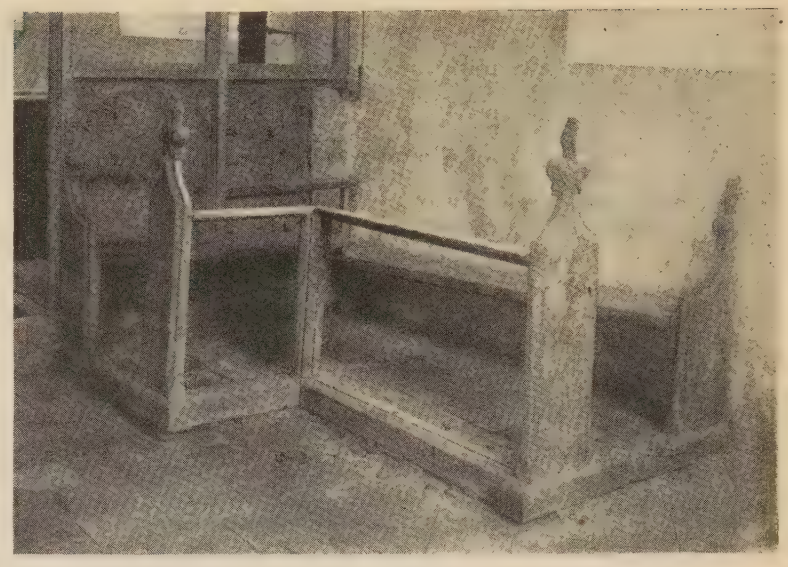
Though this church is chiefly notable for the survival of so much of its ancient furnishing, the fabric itself is very attractive. The fourteenth century windows of aisles and chancel have very beautiful reticulated window tracery, rich in effect and well moulded. The arcades are of stately proportions, with clustered pillars and finely wrought capitals and arches. The lofty clerestory admits a flood of sunshine through the light and graceful fifteenth century windows, of which there are four on each side and one over the chancel arch. The roof of the nave, though when I saw it, it was disfigured by plastered panels, concealing the rafters, is a very noble example of the local hammerbeam type, having carved figures in niches in the wall posts and elegant traceried spandrels. The north aisle roof is also of hammerbeam type and almost equally rich and beautiful, in striking contrast to the modern roof of the south aisle. The chancel roof is concealed by modern plaster.

Beeston next Mileham ought to be a place of pilgrimage for all who care for old churches, and especially for those who

* See illustration in "English Catholic" vol. 3, no. 8, page 5.

believe that the following of the old English customs is the solution of modern difficulties in Church art and arrangement.

Since I saw the church it has been repaired by the Society for the Protection of Ancient Buildings and I am confident that the work has been well and carefully done, that the appearance of utter neglect has been remedied, and the ancient charm of the building retained. But it is one of the tenets of this Society that nothing should be done to recapture the ancient glory of a building in the design of new fittings, so it is unlikely that any attempt has been made to provide a more worthy altar or to restore those which once stood in the aisles.



Stalls in North Chapel.

THE LATE BISHOP TAYLOR.

In the first number of this Magazine was printed a sermon delivered at the third annual meeting of the Anglican Society in St. Mary's, Oxford, Nov. 8, 1927. The text was "If I forget thee, O Jerusalem," and the preacher was Bishop Taylor, Canon of Windsor. The present writer had unfortunately been carried to the land of the Hyperboreans and was not lucky enough to hear it, but the Editor remarked that it would not be easily forgotten by those who heard it. It was inspired by that glowing fervour for the best traditions of the English Church—"the loving son does not question his mother's motherhood"—which characterised the Bishop's whole life. "He is not an easy person to write about," says one who knew him well; "he was so very unassuming and quiet in his manner and methods. He never liked the limelight." But it is doubtful if anyone can beat his record of loyal service to his "dear Mother," and when one adds his quaint humour, his piercing knowledge of human nature, his wisdom and his sympathy, a character not far from perfection stands before us. At Leeds and at Southwark he was essentially a builder in both senses of the word: at Windsor he was practically shelved. After his hard work as Suffragan of South London, in which the war years were a particularly heavy strain, he ought to have been made a diocesan. Probably it was only his modesty that prevented this. Whenever he preached, he went straight to the inmost souls of his hearers and his sermons were searching, seeming to contain the very word of God and to be a "discerner of the thoughts and intents of the heart."

After taking a London degree with honours in Mental and Moral Science, he went to Leeds Clergy School, the closing of which in after years he deeply deplored. From his ordination in 1884 till 1896 he worked in Leeds. While curate of St. John's, Dr. Jayne selected him to organize the new parish of St. Aidan and to build the church. There were no funds, no organization, and no building, and his work began over a stable! To-day in Roundhay Road there is the magnificent basilica of St. Aidan, and its parishioners are thinking how they should commemorate their first Vicar at this very moment. He will not be forgotten in Leeds.

Dr. Talbot called him to Southwark in 1897, and there he had the same work of building up, as sub-Warden and then Warden of the College of St. Saviour, which

under him became invaluable to the parishes of the diocese. In Missions and Retreats his spiritual force found its full scope. But Southwark could not satisfy his pastoral instincts; for St. Saviour's could hardly become a centre of parish life. His first duty as Canon was to recruit the Cathedral Choir and to care for the boys. But he was always at the early Eucharist three days in the week, never missed daily evensong or the College offices of Sext and Compline, unless he was away from home, and along with the Bishop and Dr. Frere drew up an order of liturgical ceremonial for the Sung Eucharist. "His magnificent voice and devout concentration in singing the Eucharist gave great depth and power to the common worship." "The spiritual tone and quality of the Cathedral-to-be was created by Bishop Taylor." So says the Rev. Oswald Craig who was associated with him as succentor, and we can well believe it. During the whole time that he was Precentor he cared for the souls and bodies of the choir boys. It was as if he were the spiritual heir of Bishop Andrewes, whose tomb is in the Cathedral and whose writings he loved so well. When he became Archdeacon of Southwark his influence was felt in every part of the diocese. "His Mission to children at St. Anne's, Wandsworth, became quite historic in its generation." It was natural that he should become Suffragan Bishop of Kingston, and in the heavy years of the war he did not spare himself. His relations with Bishop Talbot and Bishop Burge were the happiest possible, and after he went to Windsor in 1922, he was once more in the latter's diocese of Oxford. He did me the great kindness of becoming Visitor to my undergraduates' guild at St. Mary's, Oxford. His visits were deeply appreciated, and as a real liturgical authority he impressed some young people who thought they knew more than they really did on such subjects. At the opening of the Oxford Church Congress he preached a noble sermon at St. Mary's, on the Church of the Future. This can be read in the collection just published, "The Fear of the Lord, and other Sermons." He had previously published "Ministers of the Word and Sacraments," and was one of the three editors of the Prayer-Book with musical directions. He had, as the *Times* correspondent said, the true unction that proceeded from elevation of mind, without any touch of sentimentality, because accompanied by a sound practical sense and a manly outlook on life. He was always Catholic in the very best sense of the word, and in the sense in which the English Church, it may be hoped, will become more and more Catholic. "The Church of the Future," he said, "must have the heart of worship, and worship is in its essence Offering." The memory of such a man is indescribably precious. R.I.P.

G. C. RICHARDS.

SOME GREAT ENGLISH CHURCHMEN. II. HOOKER.

By the Rev. V. L. Johnstone, Fellow and Tutor of Keble College, Oxford.

I.

It was a cold autumn evening in the year 1590. London clocks struck the hour of nine, and the cries of a few home-going revellers broke the silence of the streets. In his chambers at the Temple Richard Hooker sat writing by candlelight. A few embers still glowed in the fire-grate, casting fitful shadows across a small panelled room, with shelves stacked with books and the floor littered with papers. At last the letter was finished, and the Master laid down his pen and closed his eyes. He looked far older than his thirty-seven years of age, with his small stooping figure and tired eyes: he had never known good health. He glanced at his letter. What would Archbishop Whitgift, the Queen's "little black husband," think of it? "My Lord," it ran, "when I lost the freedom of my cell, which was my College; yet I found some degree of it in my quiet country parsonage; but I am weary of the noise and oppositions of this place, and indeed God and nature did not intend me for contentions, but for study and quietness. My Lord, my particular contests with Mr. Travers here have proved the more unpleasant to me, because I believe him to be a good man; and that belief hath occasioned me to examine mine own conscience concerning his opinions . . . I have therefore begun a treatise in which I intend a justification of the Laws of our Ecclesiastical polity; and I shall never be able to do this, but where I may study, and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother earth, and eat my own bread without oppositions; and therefore, if your Grace

can judge me worthy of such a favour, let me beg it, that I may perfect what I have begun."

He closed his eyes again. "The freedom of my cell, which was my College." Those sixteen years at Oxford were days of peace indeed. The good Bishop Jewell, the author of the famous "Apology," had sent him there; and he well remembered that day in 1570 when he arrived at Salisbury, a boy of sixteen, hot and footsore after his long tramp from the University, to be entertained royally for one glorious week-end in the Bishop's palace, stored with good advice and set on his way again to his home at Exeter, with the Bishop's own walking staff (which he had carried all through his exile in Germany in the days of Mary) as his companion. Those dream-days at Corpus Christi! He could never forget the blessedness of spring-time in the meadow-walks, and the long summer evenings with his pupils and chosen friends, Edwin Sandys and George Cranmer, the martyr's nephew. He had never really been happy since then. At the "quiet country parsonage" at Drayton Beauchamp, with his newly-wedded wife, he had been wretched enough. Joan was not a comfortable companion at the best of times. And here in London it was worse; rustic isolation was blessed compared with the fierce acrimony of these Puritan preachers. Those "particular contests with Mr. Travers," the Reader at the Temple, had tried him sorely. What had the wits said? "The pulpit spake pure Canterbury in the morning, Geneva in the afternoon"; and yet he respected Travers. Certainly the man carried his Calvinism to the furthest limits; had not the Reader charged the Master with heresy for saying that even Papists might be saved, if they lived and died in ignorance! And though Travers had been inhibited now for several years, the Puritan opposition was as bitter as ever. Perhaps the pen might succeed, where the spoken word had so completely failed. He unlocked a drawer, pulled out a bulky manuscript, and glanced at the opening sentences. "He that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers . . ." Yes, he had done wisely to begin the book. But would he ever finish it? Not in London, with its noisy streets and clamorous tongues. Surely the archbishop could find him a country living, where he could be at peace with the world. "At peace with the world"; "eating my own bread without oppositions." He began to doze; the logs glowed faintly in the grate; the house was still. "Richard," cried a shrill voice from the stairs, "come to bed at once." He rubbed his eyes, smiled sadly, and without further ado quietly extinguished the candles, and went out.

II.

The public careers of Cranmer and Hooker cover the whole of the sixteenth century, and the two scholars may be taken as the foremost exponents of Anglicanism within that period. One bequeathed to posterity a Prayer Book, the other a theological treatise; one studied and wrote in a palace, and died a martyr at the stake; the other worked in a country rectory, and "hastened his death in hastening to give life to his books." For in answer to his appeal, Archbishop Whitgift removed Hooker from the Temple in 1591, to the village of Boscombe, near Salisbury, and from there he passed on four years later to Bishopsbourne in Kent. From these quiet haunts, the "Laws of the Ecclesiastical Polity" appeared in portions; the first four books in 1594, the fifth (longer than the others put together) in 1597. The last three were posthumously edited and published long after his death.

The whole treatise forms one of the achievements of English literature; in style and conception a typically magnificent product of the age which gave to the world the plays of Shakespeare and the Authorised Version of the Bible. The five books published in his life-time stand in the strongest contrast to the controversial literature of the time. From the vulgar blatancy of such a work as Barrow's "Brief Discovery of the False Church," published in 1590, we pass to an altogether different plane. We are delighted with some of the finest flights of English prose, as for example his defence of Church Music in the fifth book: we are continually struck by the sweet reasonableness of his argument, as when he tells those that object to ceremonies that "the rare perfection of a few" must "condescend unto common imbecility." But above all we find in Hooker's work a real profundity of thought. He has a definitely controversial purpose in view—the refutation of the Puritan position—and

yet he never confines himself to controversy; every issue he touches is raised to the highest possible level; with the result that we find in his books not only a mass of reasonable argument in defence of the traditional forms of Church government, the Anglican forms of worship, and the like; but also the most searching statement of the doctrines of the Trinity and the Incarnation, and the whole method of God's dealing with mankind.

It would be useless to try to analyze or discuss the full contents of such a treatise; we must be content to select a few points of cardinal interest and importance, which have a distinct bearing on the main issues of the present day and the Anglican position in the Christian world.

III.

(*a*) Authority.

In his recent and excellent "Short History of the Christian Church," Mr. C. P. Clarke summarizes Hooker's conception of authority in this sentence: "The Scriptures contain all things necessary to salvation, but we receive the Scriptures on the authority of the Church, and that authority we test by reason." Christianity is constantly menaced by the bogey of a fixed infallible authority, which claims the unquestioning obedience of mankind. Hooker was faced by two such cast-iron systems, Rome and Geneva; for Calvinist and Puritan had substituted for Papal autocracy the absolute authority of Holy Writ. Hooker met such a claim with the three-fold argument we have quoted, and his answer is the Anglican answer to similar claims to-day.

First, he fully admits the sufficiency of the Scriptures. "The testimonies of God are true, the testimonies of God are perfect, the testimonies of God are all-sufficient unto that end for which they were given." But that end was not to provide a bare fixed code of rules for every phase and department of human life. "A number of things there are for which the Scripture hath not provided by any law, but left them unto the careful discretion of the Church"; and the Church is a living corporate society, indwelt by the Holy Spirit, and specially charged with the interpretation of Scripture for the manifold and expanding needs of mankind from age to age. Moreover, the traditional interpretations of the Church must be reverently but constantly tested by human reason. The Puritans disparaged Reason, "as if the way to be ripe in faith were to be raw in wit and judgment; as if Reason were an enemy unto Religion"; whereas in truth, "Wisdom hath diversely imparted her treasures unto the world . . . some things she openeth by the sacred books of Scripture; some things by the glorious works of Nature; with some things she inspireth them from above with spiritual influence," and, "we may not so in any one special kind admire her, that we disgrace her in any other." For behind all laws and authorities in the Universe lies the Eternal Law, hidden in the Divine Mind, and that Mind is not solely revealed through the avenue of Scripture.

(*b*) Sacraments.

As Hooker prefixes his discussion of the authority of Scripture by the book "concerning Laws and their several kinds in general," so in the great fifth book before he approaches the Sacraments, he examines the doctrine of the Trinity and the Incarnation, "How God is in Christ" and "How Christ is in us." For here as elsewhere a fundamental principle was involved; a real redemptive religion in touch with life set over against a lifeless intellectual submission to the external authority of the absolute Word. Sacraments are not just edifying signs, "to teach the mind by other senses that which the Word doth teach by hearing," as the Puritans taught; much rather are they "the powerful instruments of God to eternal life." "They are the instruments of God, whereby to bestow grace; howbeit grace not proceeding from the visible sign, but from his invisible power." Moreover each sacrament has its own particular kind or degree of grace; "we receive Christ Jesus in Baptism once as the first beginner, in the eucharist often as being by continual degrees the finisher of our life."

Nor again are the Sacraments merely powerful instruments, but also necessary instruments. For the Puritans to rely upon "Election" was merely a "self-deceiving vanity." Baptism may be "a seal to the grace of Election before received, but to our sanctification here a step that hath not any before it." Faith by itself is not enough; Christ said plainly "Except a man be born again of water . . . he shall not enter the kingdom of God." Naaman had to wash as well as believe.

But *how* does Christ come to us in the Sacrament? Hooker approaches at last in the great sixty-seventh chapter of the

fifth book the burning question of the sixteenth century, one of the vital issues of our own day. And here we see his greatness: for in strong contrast to the theoretical quibblings of the advocates of Consubstantiation and Transubstantiation and the rest, he simply rejoices that the really important things are now agreed upon, *viz.*: "the real participation of Christ" and "by means of this Sacrament." And he adds these remarkable sentences: "This heavenly food is given for the satisfying of our empty souls, and not for the exercise of our curious and subtile wits." "I wish that men would more give themselves to meditate with silence what we have by the Sacrament, and less to dispute of the manner how." "Why should any cogitation possess the mind of a faithful communicant but this, O my God thou art true, O my soul thou art happy!"

(*c*) Church and State.

Hooker has been called an Erastian, and his authority has even been invoked by modern apologists for the House of Commons in the recent Prayer Book issue. Such a view both misunderstands Hooker's conception of the Church and the Ministry, and confuses the sixteenth and the twentieth century. The Church is for him a spiritual society ordained of God; and, for the ministry, "The Church of Christ is at this day lawfully, and so hath been sithence the first beginning, governed by Bishops, having fundamental superiority, and ruling power over other ministers of the Word and Sacraments." The English Church, moreover, is continuous with the historic Catholic Church; for "to reform ourselves is not to sever ourselves from the Church we were of before; in the Church we were and we are so still."

All this Hooker believed, but at the same time he held, as he says in the Preface to his work, that there is "a power of Ecclesiastical Dominion, communicable as we think unto persons not ecclesiastical, and most fit to be restrained unto the Prince or sovereign commander over the whole body politic"; because in his eyes the terms "civil" and "secular" were by no means identical, and Church and State were "personally one Society." This was the mediaeval point of view adapted to the particular needs of the sixteenth century; for alike in mediaeval and in Tudor times the whole of society was nominally Christian, and Christian kings shared with Christian priests the direction and control of Christian people. The passing national needs of the sixteenth century merely evoked a temporary enhancement of the royal as against the strictly ecclesiastical power in the State. To-day we need to view the sixteenth century in a true perspective; and while we seek to modify the doctrinal opinions expressed in the Thirty-Nine Articles, to modify and adjust at the same time (in an age when society is no longer wholly Christian, and the royal power no longer the sole bulwark of national security), the particular relation of Church to State, which seemed necessary to Churchmen and statesmen alike in the days of Elizabeth.

IV.

It was late autumn in the year 1600, and in his dining-room at the Rectory of Bishopsbourne, Richard Hooker lay dying. With the century that had known the turmoils of the Reformation, his own pure soul was passing away; and the dark rafters above his bed betokened the clouds of religious conflict that were soon to break afresh upon the western world. The dying man talked quietly to his great friend and fellow-scholar, the German Dr Saravia, and in the hours of darkness thought happily enough of these last five years at Bishopsbourne; the village he had visited so diligently; the little Church where on Fridays and fast-days he had retired and locked himself in for silent prayer and reflection; and the yew hedges in the Rectory garden, where he had paced to and fro in anxious thought about his book. One thing alone troubled him; his work was not finished. Nine years ago he had left London to complete it, and it was not yet completed. Still, the best part was done; something was achieved; something had been contributed to the maintenance of the Anglican Settlement and the splendour of a great reign. He had witnessed the whole of that reign, from the dark days of the Queen's accession in 1558, on through the forty years of continuous struggle with Romanist and Puritan up to the present time. The Puritans were still vociferous, and the Romans were said to number a third of the population. But the Anglican Church was stronger than ever; and for many a long year to come the "Laws of the Ecclesiastical Polity" would prove its most scholarly and reasonable vindication. Such was the legacy of Richard Hooker.

Books for further reading:—*F. Paget*, Introduction to the Fifth Book, (Oxford, 1907). *L. S. Thornton*, Richard Hooker (S.P.C.K., 1924). Hooker's Works, ed. *Keble*, (3 vols., Oxford, 7th Edition, 1888).

A FESTIVAL OF CHURCH MUSIC.

A Festival of Church Music, organized by the *Daily Mail* primarily as a demonstration of the glories of English choral singing and secondarily to assist the new school of English Church Music at St. Nicholas College, Chislehurst, will be given at the Albert Hall on Friday, June 27. Dr. Nicholson has chosen the Festival programme. Seats are now on sale at the usual agencies, or can be obtained by post from F.C.M., The *Daily Mail*, Northcliffe House, E.C.4.

BRANCH NOTES.

OXFORD BRANCH.

A meeting of the Oxford Branch was held in the Senior Common Room, Lincoln College, on Tuesday, June 3rd, when the Rev. C. Beaufort Moss spoke on "Utrecht and Upsala." There were thirty present, including a number of undergraduate visitors. The General Secretary introduced the speaker who gave a most interesting and entertaining sketch of the Old Catholic and Swedish Churches.

A large number of copies of the "English Catholic" were disposed of and three new members joined the Society after the meeting.

There was a Solemn Eucharist the following morning at 7.45 a.m. in the University Church, the sacred ministers being the Rev. F. H. Brabant, Fellow and Chaplain of Wadham College, and the Rev. H. J. Carpenter and the Rev. V. L. Johnstone, Fellows of Keble College. The service was sung to Plainsong by a special choir from Keble College.

The Society is most grateful to Mr. V. P. Davis for making the arrangements for the meeting and service.

PLEASE NOTE CHANGE OF ADDRESS.

All communications for the General Secretary should be addressed to the Rev. W. E. Norris, Hemsworth Rectory, near Pontefract, Yorks.

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